

Posthuman Theory: critiques anthropocentric discourse, placing humans as separate from and dominant over the nonhuman.

Concerned with disrupting “the multiplicity of identity, the mobility of meaning, and the contestability of knowledge,” (Like post-modernism, post-structuralism, and feminist theory) posthumanism adds further complexity by thinking with the nonhuman (Taylor, 2016 p.7). Through breaking down the subject/object binary, knowledge is framed as situational and objectivity as relational (Haraway 2008).

Humanity is positioned as within a more-than-human world instead of a part from it and meaning-making “is not only created by humans, but is created through each engagement with the world (Barad 2007; 3 Ceder 2018 p. 42; Woldemariam, 2017).”

(Common Worlds Research Collective 2020 p. 7)

“experiment[ing] with possibilities
for collaborative and collective
more-than-human learning
with the world”

&

Going Deeper

Ethics of Reflection and Relationality

“A concept of care modelled on insulation, rather than exposure to precarity, emphasizes a neo-liberal ethic of decontextualized consumption as opposed to one focusing on ethics of reflection and relationality. Given this context, how do we as educators and scholars resituate and augment the politics of care within early childhood? How can we expand our webs of concern to foster a coconstitutive, more-than-human relationality? How can we confront inequities and recognize the ways that we are implicated and interconnected on social, institutional, economic, and ecological levels? (Drew & MacAlpine 2020 p. 28).”

“Who/what are we entangled with, and how might these encounters inform/transform our ways of knowing and being in the world? (Drew & MacAlpine 2020 p. 34).”

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“So while a critical stance can bring attention to such matters as who cares for whom, to what forms of care are prioritized at the expense of others, a politics of speculative thinking also is a commitment to seek what other worlds could be in the making through caring while staying with the trouble of our own complexities and implications (Puig de la Bellacasa 2017, p. 204)”

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Critical Pedagogy of Place (CPP): brings together “critical pedagogy” and “place-based education,” to focus critical reflection on the interconnectedness of the socio-cultural-political to the ecological. This theory invites recognition, critique, and resistance of “ways that power works through places to limit the possibilities for human and non-human others” through situating themselves within the socio-cultural-political landscape of particular places (Gruenewald, 2003 p.7). CPP focuses on engaging with re-newing (through decolonization) how we (humans) relate to each other, the more than human, as well as learn to live well together (rehabilitation) in places that have been harmed by colonial practices (Gruenewald, 2003).

Theoretical Framework Resources

Barad, K. M. (2007). *Meeting the universe half-way: Quantum physics and the entanglement of matter and meaning*. Durham: Duke University Press.

Braidotti, R. (2019). A theoretical framework for the critical posthumanities. *Theory, Culture & Society*, 36(6), 31-61.

Ceder, S. (2018). *Towards a posthuman theory of educational relationality* (1st ed.). Routledge.

Gruenewald, D. A. (2003). The Best of Both Worlds: A Critical Pedagogy of Place. *Educational Researcher*, 32(4), 3-12.

Haraway, D. J. (2008). *When species meet*. Minneapolis: University of Minnesota Press.

Nxumalo, F., & Cedillo, S. (2017). Decolonizing place in early childhood studies: Thinking with Indigenous onto-epistemologies and Black feminist geographies. *Global Studies of Childhood*, 7(2), 99-112.

Taylor, A. (2013). *Reconfiguring the natures of childhood*. Milton Park, Abingdon, Oxon: Routledge.

Taylor, C. A. (2016). Edu-crafting a Cacophonous Ecology: Posthumanist Research Practices for Education. In C. A. Taylor & C. Hughes (Eds.), *Posthuman research practices in education* (pp. 5-24). essay, Palgrave Macmillan.

Weidemann, K. (2017). Challenging and Expanding the Notion of Sustainability Within Early Childhood Education: Perspectives from Post-humanism and/or New Materialism. In O. Franck & C. Osbeck (Eds.), *Ethical Literacies and Education for Sustainable Development: Young People, Subjectivity and Democratic Participation* (pp. 105-126). Springer International Publishing.

(Re)conceptualizing Pedagogies of Care

"What consequences are produced in the types of care we choose to guide our everyday relations? (Woods et al., 2018, p. 49)."

"The way we learn to understand what it means to care, who gets to care, who is constructed as deserving of care or as a passive recipient of care shapes consequences and influences the way we world together? ... As early years educators, we invite you to look for and reflect on those interdependent, messy moments that bind us together with forest ecologies and the histories that have brought us to these challenging times and continue to shape place relations. What happens when we invite a wider cast of participants into our understandings of care in early learning pedagogies? (Woods et al., 2018, p. 56)."

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Within these pages quotes, theory, resources Experimenting... thinking with ..

"... care is [as] a consequential practice that does relationalities as much as undoes them. For what world is care being done for? (Puig de la Bellacasa 2017, p. 65)"

"... nothing holds together without relations of care (Puig de la Bellacasa 2017, p.67)."

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Other Resources (continued)

Lenz-Taguchi, H. (2010). *Going beyond the theory/practice divide in early childhood education: Introducing an intra-active pedagogy*. Routledge.

Nxumalo, F., (2019). *Decolonizing place in early childhood education* (First;1; ed.). Routledge.

Pacini-Ketchabaw, V., Nxumalo, F., Kocher, Laurie L. M., Elliot, E., & Sanchez, A., (2015). *Journeys: Reconceptualizing early childhood practices through pedagogical narration*. University of Toronto Press.

Puig de la Bellacasa, M. (2011). *Matters of care in technoscience: Assembling neglected things*. *Social Studies of Science*, 41(1), 85-106.

Rose, D. B. (2004). *Reports from a wild country: Ethics for decolonisation*. University of New South Wales Press.

Taylor, A. (2017). *Beyond stewardship: Common world pedagogies for the anthropocene*. *Environmental Education Research*, 23(10), 1448-1461.

Taylor, A., & Pacini-Ketchabaw, V. (2015). Learning with children, ants, and worms in the anthropocene: Towards a common world pedagogy of multispecies vulnerability. *Pedagogy, Culture & Society*, 23(4), 507-529.

Tsing, A. L. (2015). *The mushroom at the end of the world: On the possibility of life in capitalist ruins*. Princeton University Press.

Renarrivisation

“Through reconfiguring our ways of being in relation with local Indigenous elders, narratives, and knowledge, early childhood educators can make available to young children pedagogies of hope grounded in relationality and an ethic of love which embraces the natural world and both human and more-than-human beings. The examples of early childhood care and education practice described in this article demonstrate the potential for early childhood education settings to be sites of intentional pedagogical counter-colonial renarrivisation (Ritchie 2012, p. 95).”

Caring with Naturecultures

“They [urban children] are in the middle of complex political, cultural, and societal practices of engaged and mutually emergent coexistence with/as nature: sewage systems, dense populations on scarce land, floods, high-rises, decay, contrived parks, shops, lights, pigeons, rats, waste disposal systems, street dogs and dog parks ... environmental education research and practice could and should intensely focus on the everyday materialisations of complex historical, societal, political and cultural conditions that give rise to environmental phenomena, human attitudes and relations included. We need to ask, together with children (and animals and nonhuman surroundings) – How did we get here? What has happened that this is possible? Is this what is good-enough for all? (Rautio et al., 2017 p. 1386-7).”

Lively Stories

“We believe that attending to the more-than-human will help us to understand how ‘we’ are entangled with all sorts of forces, elements, and species beyond just the child.

For us, we are interested in inventing observational practices that do more than simply represent, document, or narrate.

We want to communicate and acknowledge the liveliness of the world (Blaise et al., 2017 p.39).”

Diff ractive Experimentation

“In the diff ractive experiment that follows, I take data fragments [photos, field notes, theory etc.] ... and ‘fly’ them with one another, each like the murmuring wings in a murmuration of birds, to see what intra-actions emerge as they mingle. I use the murmuring figuration to highlight the haziness, imperceptibility, polysemousness of each of the encounters ... I install myself in the murmurings and move with them as they intra-act and interfere with one another. The data, theory, you, I; we all change in our ongoing murmuring-becomings (Merewether 2019, p.109).”

Taken for granted ECE practices

“What taken-for-granted attitudes and beliefs might be normalized through early childhood education practices? And, have we stopped to think about the way such approaches might shore up colonial and capitalist worldviews? (Nelson et al., 2018 p.5)”

“... what [does] it means to live in relational reciprocity with one another and the plants, animals, water, and landscape forms that we are, in fact, dependent on for our very existence[?]. Whose futures might we be diminishing in the processes of privileging some bodies and not others through early learning pedagogies and practices? ... what other connections are being overshadowed by preoccupations with child-centered benefits (Nelson et al., 2018 p.6).”

Situated and Affective Doings

“Entangled within these imperfect worldings are embodied more-than-human caring practices; where caring involves affecting and becoming affected ... As situated and affective doings, I suggest that these modes of caring are the kinds of attunements that are needed in the current time of the Anthropocene; grounded as they are in responding to the situated real-life messiness and uneven inheritances of the places children co-inhabit with bees rather than in universalized or pre-calculated understandings of what counts as care or of who or what is deserving of care (Van Dooren, 2014 as referenced by Nxumlo 2018 p. 155).”

Literature Review Resources (Continued)

Rooney, T. (2019). Weathering time: Walking with young children in a changing climate. *Children's Geographies*, 17(2), 177–189.

Woods, H., Nelson, N., Yazbeck, S.-L., Danis, I., Elliott, D., Wilson, J., Payjack, J., & Pickup, A. (2018). With(in) the Forest: (Re)conceptualizing Pedagogies of Care. *Journal of Childhood Studies*, 43(1), 44–59.

Other Resources

Abram, D. (1996). *The spell of the sensuous: Perception and language in a more-than-human world* (1st ed.). New York: Pantheon Books.

Common World's Research Collective (2020). *Learning to become with the world: Education for future survival—UNESCO Digital Library*.

Fisher, B., & Tronto, J. (1991). Toward a Feminist Theory of Care. In E. Abel & M. Nelson (Eds.), *Circles of Care: Work and Identity in Women's Lives* (pp. 35–62). State University of New York Press.

Haraway, D. J. (2016). *Staying with the trouble: Making kin in the chthulucene*. Durham: Duke University Press. <https://doi.org/10.1215/97808022373780>

Kimmerer, R. W. (2013). *Braiding sweetgrass* (First ed.). Milkweed Editions.

Latour, B. (2004). *Politics of nature: How to bring the sciences into democracy*. Cambridge, Mass: Harvard University Press.

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Rethinking Nature Deficit & “Disconnection”

The problem is not caused by technology, urbanization, fear, and overprotective homeowner's associations or by decreased contact with nature but by over-rationalization, objectification, suppressed emotion, a decreased sense of place, and anthropocentrism. Retheorizing shifts the problem from a modern fall from nature to a long, gradual history of psychological and cultural estrangement with nature and place—a notion that needs to be added to nature education discourses (Dickinson 2013, p. 329)

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More-than-human Temporalities

“Triggered by their encounters with wildlife, children's wonderings seamlessly shift between the situatedness of the moment, to past or possible future encounters in this or other places far away. In these encounters, the weather is often intimately entangled with the way the children engages in the worlds and times of other species (Rooney 2019, p. 185).”

“To think of ‘weathering time’ is to sense the resilience of a more-than-human collective weathering of our wild weather times. It is also to acknowledge responsibility for the ways that human action is co-implicated in the ongoing shaping or ‘weathering’ of the world (Rooney 2019 p. 187).”

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Literature Review Resources

Blaise, M., Hamm, C., & Iorio, J. M. (2017). Modest witness(ing) and lively stories: Paying attention to matters of concern in early childhood. *Pedagogy, Culture & Society*, 25(1), 31–42.

Dickinson, E. (2013). The Misdiagnosis: Rethinking “Nature-deficit Disorder.” *Environmental Communication*, 7(3), 315–335.

Drew, J., & MacAlpine, K.-A. (2020). Witnessing the Ruins: Speculative Stories of Caring for the Particular and the Peculiar. *Journal of Childhood Studies; Prospect Bay*, 45(2), 27–39.

Merewether, J. (2019). New materialisms and children's outdoor environments: Murmurative diffractions. *Children's Geographies*, 17(1), 105–117.

Nelson, N., Pacini-Ketchabaw, V., & Nxumalo, F. (2018). Rethinking Nature-Based Approaches in Early Childhood Education: Common Worlding Practices. *Journal of Childhood Studies; Prospect Bay*, 43(1), 4–14.

Nxumalo, F. (2018). Stories for living on a damaged planet: Environmental education in a preschool classroom. *Journal of Early Childhood Research*, 16(2), 148–159.

Rautio, P., Hohti, R., Leinonen, R.-M., & Tammi, T. (2017). Reconfiguring urban environmental education with ‘shitgull’ and a ‘shop.’ *Environmental Education Research*, 23(10), 1379–1390.

Ritchie, J. (2012). Early Childhood Education as a Site of Ecocentric Counter-Colonial Endeavour in Aotearoa New Zealand. *Contemporary Issues in Early Childhood*, 13(2), 86–98.

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